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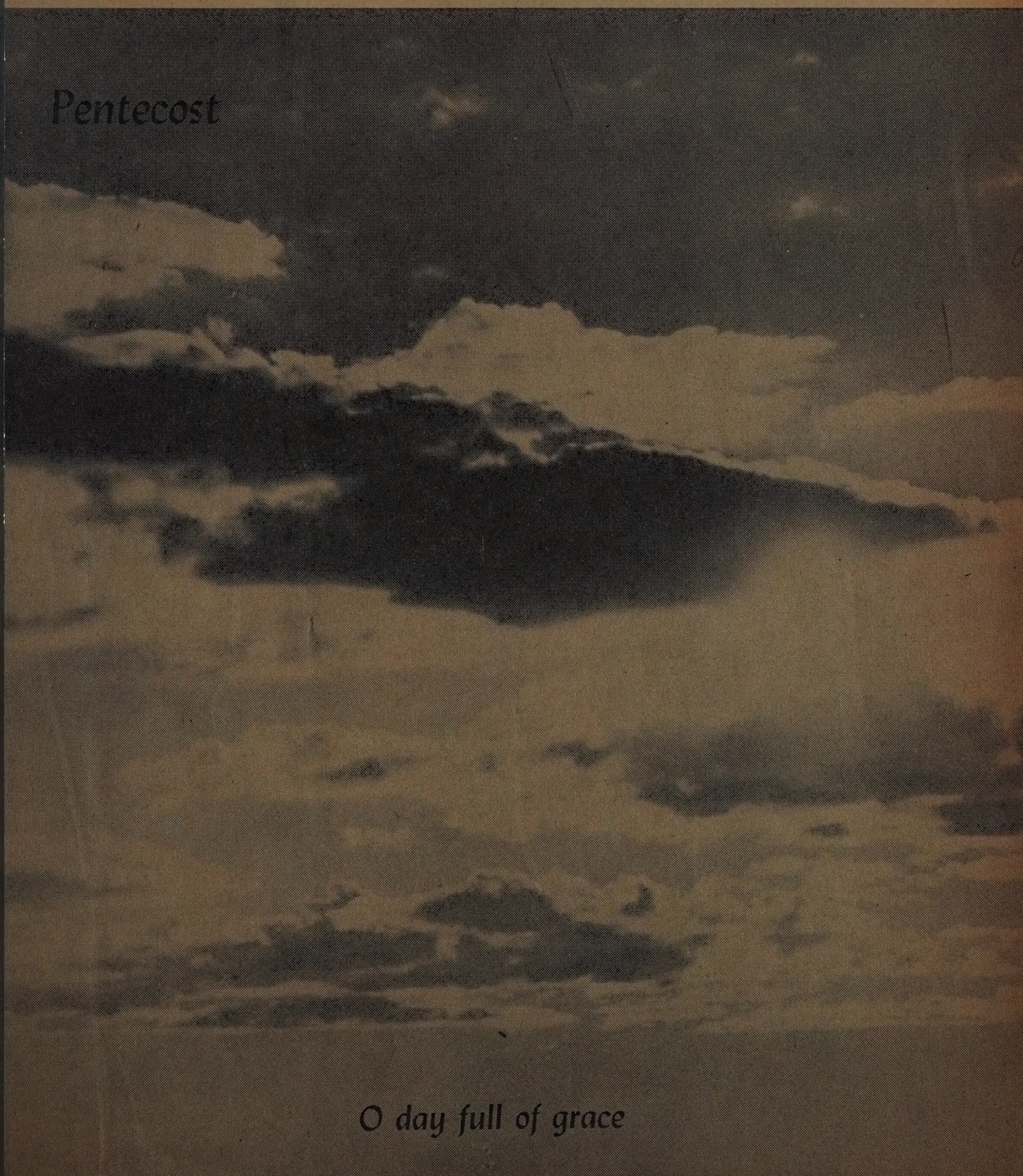

CHURCH SPIRES

GRACE NOLL CROWELL

I never see a church's spire
But I am prone to wonder
At its vast reach, as high and higher
It rends the air asunder:
A lifted cry for God to note
Man's recognition of Him.
It is as if deft fingers wrote
With words to say they love Him.

A church spire tipped with a white star
And jeweled by its splendor,
Is lovely as it reaches far
To strive to pierce the slender
Crescent of a moon swung high . . .
Each upward climbing steeple
Is worship flung against the sky
By God's devoted people.

Oh, may more spires lift from the sod
To please the watching eyes of God!

UME XL . . . NUMBER 20
nneapolis, Minn., May 15, 1956

Lutheran Herald

ve you ever watched the lion-tamer at a circus? He ds his spectators spellbound as he puts his wild sts through their paces. Cartoonists love to portray lion-tamer at work, especially in that remarkable of putting his head into the mouth of a lion.

RNS Photo

t there be no strife . . . between me and thee . . . we be brethren."—The Bible

am a white pastor of an almost all-Negro Lutheran rch (Trinity, ALC) in the deep South city of Montnery, Alabama. During the last several months I e taken an active role in a protest movement of the groes of Montgomery against the abusive treatment unfair seating policy of the local bus company. ot, however, against the institution of segregation, many hasty observers have concluded.)

s one of the few whites who have dared to take a lic stand in favor of the Negroes, I have been singled out for abusive treatment by many of the white people, and for praise by others. Were it not for the protecting hand of God, the lives of my wife, my children, and myself would likely be in grave danger. Truly we feel a kinship with the man at the circus. Our heads are in the lion's mouth.

We are not the only ones so situated. There are many others who have made, and are still making, much bolder confessions while in "enemy" territory. Some of them, especially ministers, have been driven out. A few have paid the supreme price of their lives. Others have been forced to back down, for reasons good or bad. But we know that more Christian men will rise up to take their places and to continue the struggle. To those who are now looking into the mouth of the lion and to those who some day will be, these five simple rules are directed.

The Rev. Robert S. Graetz is the white pastor of a Negro congregation of the American Lutheran Church in Montgomery, Ala., who has taken a leading role in a Negro boycott of the city's bus system because of what he describes as "the abusive treatment and unfair seating policy of the bus company." In this article, Mr. Graetz relates his experiences and calls upon Lutherans for "a living demonstration that Christian love can bridge the chasm that separates race from race and man from fellow man."

Into the Lion's Mouth —In Race Relations

Robert S. Graetz

'HERAN HERALD • O. G. MALMIN, Editor • CARMEN MITCHELL, Assistant to the Editor • HERMAN E. JORGENSEN, News Editor

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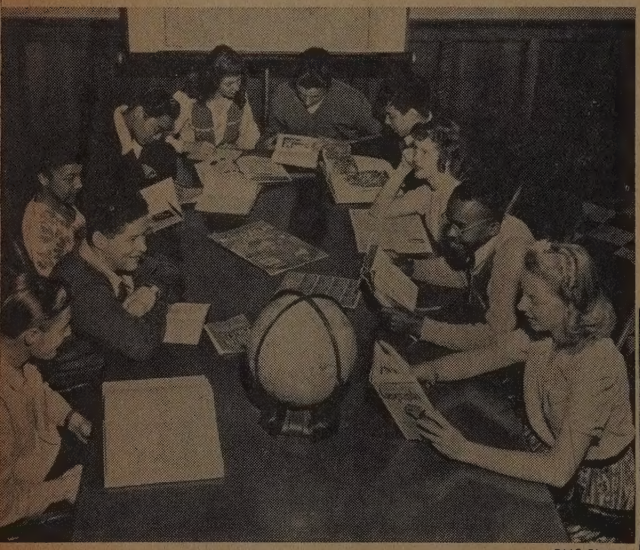
(1) *Don't approach the lion too quickly.* There are several reasons for this. Lions startle easily. And they react violently to the too rapid approach of a stranger. We found this out the hard way. It was only last June that we arrived in Montgomery, to move into the newly built parsonage of Trinity Lutheran Church. We came with the idea of serving a mission congregation and bringing the Gospel to souls within our reach. Scarcely five months had gone by, however, before the bus protest began. Immediately we were faced with the challenge to show concern for the physical welfare of our people as well as their spiritual welfare. My



RNS Photo

Christian love can bridge the chasm that separates race from race and man from fellow man.

answer was simple, as I expressed it to one of our church officials: "I cannot minister to souls alone. My people also have bodies. 'Pie in the sky by and by' may be a fine thing to look forward to. But my people deserve the opportunity to live a decent life in this world, too."

To the lion I was too much a stranger. Though I was born and reared in West Virginia, now I became a "Northern agitator" or a "Yankee carpet-bagger." But even lions can be short-sighted. A Negro minister who has lived in Montgomery for several years spent the first part of his life just across the county line, about thirty miles away. He says that every time trouble breaks out, he is branded as an outside agitator.

(2) *Treat the lion gently and lovingly.* This is the most difficult approach for the lion to resist. For then he has no reason to be afraid of what you are about to do. John said, "There is no fear in love; but perfe love casteth out fear." The Negroes of Montgome have been conducting a real "love" campaign. We after week their ministers proclaim, "We must lo our enemies. Don't ever let them bring you down low that you will hate them. We don't hate anyone. V don't want to harm anyone. We only want a settleme of our just grievances. We want what is rightfully our

And the white leaders of Montgomery are at a lo They do not know how to meet such a campaign. we were to take up arms, they could defeat us in batt If we were to engage in full-scale economic warfa they could starve us into submission. But they kn not how to respond to the regular prayers that we se up in their behalf. The city editor of the Montgome Advertiser told me, "They can't figure you out, B because you're a Christian."

(3) *Remember that the lion will be more surpris than you are.* It will be quite a shock to him to fi suddenly that there is a head where his dinner oug to be. So much so that he is not likely to bite imn

RNS Ph

itely. He will be too flabbergasted. Much of the same ction has been noticed in Montgomery. People scratch ir heads and wonder what this "'nigger-lovin' white eacher" is up to. They suspect and have said privately it I may be a Communist worker, or an organizer the National Association for the Advancement of lored People, or even that the Church sent me to ntgomery to stir up racial tension.

When the sheriff picked me up last December for uling maids to work, and detained me in his office questioning, he first made a phone call. His part the conversation sounded something like this: ello, this is ..... I've got a man in here who s hauling niggers. . . . Yes, but this is a white n. . . ."

(4) *Remember also that the lion does not like to be turbed.* A lion is a creature of habits. Not his own bits, but his grandfather's and great-grandfather's. ie way he lives is the only way of life. And this in lf is not necessarily wrong. A lion, or any other ature, has the right to live his personal life as he sees so long as he does not interfere with the right of ers to do the same. But the lion is not content to stop th the ordering of his own personal life. It is most tressing to him if another lion does not agree with n and wants to live his life differently.

Furthermore, he is equally distressed when it is apent that the thoughts and words of another lion do t agree with the established patterns of thinking and aking. The result of such cultural thought control is ily recognizable in our own community. We know many very fine men and women who have indicated ivately that they are in accord with what we are ing and saying. They know, however, that if they re to make those feelings public, they would be ely to suffer, both economically and socially. Reliable orts have come to us which indicate that the latter- y Klu Klux Klan (White Citizens Council) has been tting pressure on business men, governmental leaders, d even clergymen to take an open stand with them, else. The reports have stated that business men have en threatened with boycotts (perhaps unofficial, but netheless effective); that politicians would be voted t of office (or even impeached); and that clergymen uld be forced to resign by their own congregations. requires more than ordinary courage for a man to nd on his convictions in the face of this kind of erwhelming pressure.

(5) *Above all, don't turn around and run.* Remain ere you are and quietly but firmly face the lion square in the tonsils. As long as you do, he will at least respect you for your perseverance and sincerity. But if you begin to back away in fear, or to run, then the lion knows that he has defeated you. And you will be indeed fortunate to escape in one piece. A few weeks ago, the rumors were flying thick and fast. Some said that I had been driven out of town, in various states of attire. Others that we were voluntarily moving to a new location. Obviously the rumors were nothing more than wishful thinking on the part of those who started them. Last week we had a large section of our back and side yard plowed up for a garden. Part of it is already planted. We intend to be here to harvest not only our garden, but also the fields which our Lord had in mind when He said, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "Go ye therefore, and teach all nations . . ." (Matthew 28:19). No Christian would think of questioning the truth of these statements, for they were spoken by our Lord. And no Christian would doubt the sincerity and seriousness of Christ's command to His Church, to make disciples of all nations. Yet how easy it is to send missionaries all over the globe and to overlook the large masses of people on our doorsteps who also need the Gospel.

A Lutheran congregation in Florida takes great pride in its magnificent support of mission work in Africa. Yet their constitution forbids Negroes from ever taking part in their Christian fellowship. Another Lutheran congregation in California noted that Negro families had moved to within a few doors of the church. They solved their "problem" by mothering a mission for Negroes just a few blocks away, so that there should be no reason for the Negro families to want to join the mother congregation.

Christ said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged." We recognize that we have real problems in race relations in the South. But these problems are not confined to the South. It is the responsibility of every Christian to work in his own congregation and in his own community toward finding adequate solutions for the problems that we face. We need your support. We need your prayers. But we also need your example, as a living demonstration that Christian love can bridge the chasm that separates race from race and man from fellow man. We are doing our part. Are you doing yours?

The word pastor means "a shepherd." He guides a flock of people through the best possible spiritual pastures. The flock should not be evaluated for financial exploitation nor should it be promoted for the glory of the minister and the people themselves. The pastor cannot be a shepherd by galloping around to many meetings nor by churning out much mimeograph copy.

A pastor is a priest. By the Gospel of Jesus Christ he reconciles man to God, man to man, and man to community. Sometimes the last two are as difficult as the first. But the first is first.

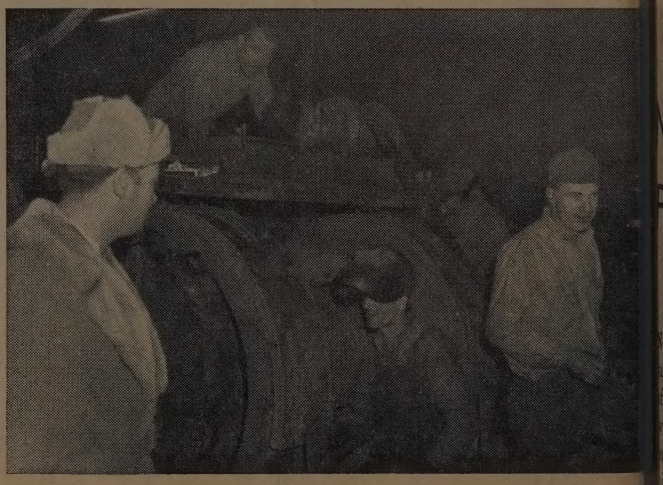
The effect of a minister's pastoral efforts comes gr ually. Parish and pastor must court respect for e other before they can open the caverns of their so This takes time. Many preachers grow up late, so not at all, because they have never stayed long enou in one spot. Great Plains flocks have had too ma hireling spirits who fled to greener hilltops (t thought) before real shepherd strength and insight developed. To know the depths of human suffer and the heights of group security and happiness we m walk a few years beside the flock. Less than five ye in a parish limits the perspective of both a minister a a congregation. Seldom in that time has either seriou struggled with the other in the sorrows and joys Christian growth.

To grow towards the stature of Christ demands ex

Adventures of the Great Plains Pastor

On Being a Pastor

Elmo Agrim



The shepherd of the flock is the trained, devout, patient, and informed guide to a people working, marrying, playing, suffering, sporting, in the world, but also partly out of it. . . . He cannot neglect a chat on the street, in the post office, store, or filling station. A closeup look on the job means much to toiling hands.

To be a reconciling agent one must know intimately the needs of the flock. The minister cannot live too close to the family, neighbor, and job problems of his people. The pastor at all times should be able to feel with, but not become the victim of, the tensions within his congregation. Nowhere else can a minister so thrill to the pulse of life as when he is a counselor to men. Nowhere else originates more disappointment, frustration, and despair.

cise along the road. Some of it means rough walki We may know the weaknesses of the weak and t strength of the mighty very soon. To accept the we nesses of the saint and the strength of the sinner tak some close association. Someone has said, "Far mo Americans are afflicted with acute anxiety than by acu alcoholism." Indeed, several year's spiritual research a often needed to win the battles against personal a community failures.

Nothing brings a minister closer to his people than a visit in the home. The Great Plains preacher holds a great advantage in having fewer families to contact. There is an almost sacramental effect in taking off one's hat and hanging it next to John Doe's jacket and eating a bite with the family. This means "the Reverend" accepts the family and also that he will be accepted. We cannot do much for folks unless we are accepted. The greatest home mission fields in America are in the homes unvisited by the clergy. Our seminaries lay claim to training *parish pastors,* yet our pastors have to struggle to keep administration and promotion from changing ministers into Chamber of Commerce secretaries.

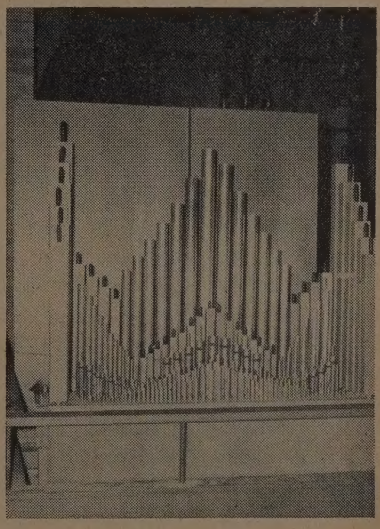
Group dynamics is a term that lately has come to be much used to describe human relations. A pastor faces one of the greatest jobs of promoting intelligent group action. We pastors have overlooked the intelligence and understanding of our congregation's officers many times. Who knows a community better than the people who live there? Who knows how his neighbor behaves in a weak moment? Who can guide the pastor better on new ideas and new practices than men of his church? The minister must develop the knack of digging out honest opinions and then welding them into a common church council and congregational policy. Opinion might be called the ideal (even reactionary idealism). Policy is what works. We should not be defeated because a siren or two threatens to secede from the union if her way does not prevail. Patient listening without revenge will often eventually keep the respect of the worst pout. Pastors need special training in listening ability.

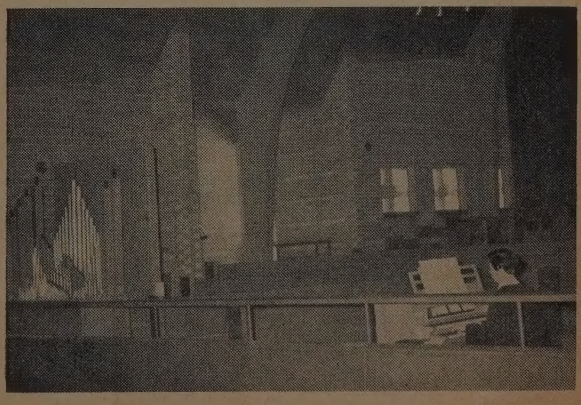
The community likes to see the pastor at social functions—basketball games, class plays, high school graduations, livestock shows, co-op meetings, appreciation days, and auction sales. These informal events offer close contact to people. The minister will be accepted as one of the group. New folks will be introduced at these times. One cannot neglect a chat on the street, in the postoffice, store, or filling station. A closeup look on the job means much to toiling hands. Maybe the preacher's tie and hands look too nice to some people.

The pastor cannot operate as merely the top administrator on a sacramental institutional island. He is the trained, devout, patient, and informed guide to a people working, marrying, playing, suffering, sporting, *in the world,* but also partly *out of it.*

New in the Field of Organs

New in the field of small organs is the pipe organ pictured. Designed to be portable, it consists of five ranks of pipes set on one wind chest plus two vertical baffles which contain eight of the pedal pipes. By removing some of the larger pipes and disconnecting the pedal pipes the organ is readily portable with the aid of four men. A length of cable connects the organ to the console, and power is furnished by plugging into an ordinary electrical outlet. The organ sells for about $4,500, f.o.b. Buffalo, N. Y., where it is manufactured by the Schlicker Organ Company. The organ pictured is in the rear gallery of the new Bethel Lutheran Church (ELC) in Minneapolis, where it will be doing temporary duty until the regular organ is installed next summer. Seated at the console is Mrs. Gerhard Cartford, the organist of the church.





Church of the Spirit

The coming again of Pentecost reminds Christians of that outpouring of God the Holy Spirit which brought into being the first Christian congregation which ever graced and ennobled this sinful old world of ours. Luke tells about it in *Acts:* "And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit. . . ."

It is not at all far-fetched to say that the experience of that first congregation is the experience of every Christian congregation. There may not be the outward, visible signs of the presence of the Holy Spirit; the miracle of speaking with tongues may not be given. But the power is there; the Spirit of God is present in the Christian congregation.

Perhaps we have made the doctrine of God the Holy Spirit too difficult; more difficult, at any rate, than the Bible makes it. There it is essentially simple. It goes out from the promise of the Savior of His abiding Presence with His own here on earth. It is the Holy Spirit, whom Jesus called "the Spirit of Truth," which makes the presence of Jesus known. It is the Holy Spirit who enables men to serve God. A congregation without the gift of the Holy Spirit is not a congregation. A congregation which has the Spirit is the most powerful force on earth. Who would have thought that the little group of followers of Jesus who met that first Pentecost had in them the seed of the Christian Church on earth? Yet such was the case. Who would have believed that the followers of the despised Crucified One would within a few years be known as those who "turned the world upside down"? Yet that is what happened.

All of which leads to some practical thoughts. In a few short weeks, the convention of The Evangelical Lutheran Church will be under way. Several thousand people will be gathered, presumably about the Lord's business. They will come as delegates of a million of their fellows, whose interests they represent. What kind of meeting will it be? Will it be just another gathering, digesting or failing to digest half a thousand resolutions, acting or failing to act on dozens of proposals? It could be that sort of meeting; some "church" meetings have been only that.

But it need not be. The assurance which lies in the promise of Jesus Christ to send His Holy Spirit to "lead us into all the truth" is that ours may be a truly Spirit-filled meeting—if only we will let the Spirit rule. If every delegate and every pastor comes to the convention seeking the guidance of the Holy Spirit, the presence of God will be felt and no one need fear the consequences of whatever the convention may do.

EDITO

"It Is a M

The word "conscience" keeps bobbing up as the discu sion of the World Council of Churches continues. Th is true of the articles which are appearing in our colum and as well in the discussion meetings which are bei held. There seems to be a little confusion, however, to exactly what people mean when they say, "It is matter of conscience with me." One concerned past wrote us, "I am confused and just a bit disappointe Our purpose here is merely to suggest that we clear what we mean when we say, "It is a matter of co science." There seem to be only two possibilities:

(1) It may be that a person's feelings *for* the WC are so intense that he is bound in his conscience belong only to a Church which is a member of it. his Church refuses to hold such membership, it wou be a violation of his conscience to continue his memb ship. His conscience would compel him to join Church which is a member of the WCC.

Conversely, it may be that a person's *opposition* based on an unalterable conviction that membership a Church in the WCC is contrary to the Word of Go If the Church decided to join the WCC in spite of l protestation, that person would be doing violence to l conscience if he continued his membership under tho circumstances.

That is *one* possibility. However, there is a secon

(2) It may be that a person is firmly convinced th membership of his Church in the WCC is a good thin a necessary thing. He can find no reason in the Wo of God or in the Lutheran Confessions why his Chur should not belong. So he may say, "I am in conscien bound to do all I honestly can to convince my fello members in the Church that our Church should belo and that the new Church should belong." One oppos to membership would say, "I will do all in my pow to work against such membership."

There is, of course, a very great deal of differen between these two views of "conscience and the Wor Council of Churches." If it is the actual *fact* of memb ship or non-membership which is a matter of conscien then the person who fights for his convictions and lo has no alternative: he will have to leave the Churc not to do so would be to violate his conscience. On t other hand, the person who is merely in conscien bound to do all he can to influence the Church's d cision, and then loses, can say, "I did the best I cou The Church has spoken, and its decision is not what hoped for. So that is that. I accept the decision of m Church."

IALS

onscience"

Based on the material which has come to our desk, the discussions in which we have participated, and conversations with many on both sides of the issue, e have become convinced that it is necessary for the rson who says, "This is a matter of conscience with e," to tell the rest of us what he means.

Agents of the Church

his is the last editorial we shall devote to the contents the various documents which the convention will be nsidering: Articles of Union, Constitution, and By-ws. There are a great many matters dealt with in em which could profitably be discussed. However, ly a few issues remain before the opening of the con-ntion, and there are other matters connected with the ion which the editor would like time to discuss. This particularly true of the Convention Resolutions.

We mentioned in our editorial two weeks ago that we ere making a somewhat artificial distinction between e "servants" and the "agents" of the Church. As we lieve we made clear, by the latter we mean those ards and functionaries which carry out the mandates the Church *in specific areas*. This is in distinction to e officers and general boards which have over-all ties.

Any Lutheran church body has the same practical rposes as any other, so there is not much that needs be said. The Great Commission outlines the purpose. ll men can do is to break down the mission into parts r the purpose of making the whole comprehensible nd manageable. Thus we have the areas of Education, merican Missions, World Missions, Charities, Pensions, ublications, Evangelism, and Research and Social Ac-on. These are the component parts of the Great Com-ission; in aggregate, they are the Christian's response the Great Commission.

While it is true that a church body has other pur-oses besides carrying on its mission activities (fellow-hip, for example), it is yet true that no congregation ould need to associate itself with other congregations to a church body were it not for the mission respon-bilities it bears. These are too large for any congrega-on to shoulder alone. What is impossible individually ecomes possible co-operatively.

The pattern for carrying on the missions of the new hurch which were outlined in the blueprint of 1954 are so closely adhered to in the Constitution and By-laws that there is hardly anything that needs to be discussed here. As a matter of fact, we cannot recall a single instance in all the meetings which have been held the past months where a single question has been raised in this area. Nor is there much of anything new as far as ELC folks are concerned. In certain areas, there may be a difference in terminology. In other areas, we may find matters assigned to departments and commissions which we handle differently in the ELC. That is, of course, a matter of mere detail.

It is at the point of mission activity of all sorts that the church body most intimately touches the local congregation. Here, as nowhere else, the church body acts for the congregations. Were the machinery at this point unsatisfactory, the entire structure would be ineffective. Actually, there are two questions which must be answered acceptably if we are to consent to the structure of the Church's mission activity: Will it function effectively and well so that the congregation's responsibilities have been delegated to good hands? Is the structure such that the final control is in the hands of the congregations, acting through the district and general convention? Let the documents be judged according to those questions.

Progress Report

It is only fair that the editor report to his readers on the progress of publishing pre-convention material (see editorial in the issue of March 27 entitled, "An Editorial Dilemma"). To date, not including this issue, we have published almost exactly 25 pages of pre-convention material. We have standing in type, waiting to be printed, about seven pages. In manuscript form, not yet edited, there are possibly eight pages. While it is true that almost every day brings something additional, it is no longer a losing battle the editor faces. He is able to publish material faster than he receives it. Unless there should come a very large influx of material, the half-dozen issues remaining before the Convention should suffice for it all.

To the brethren who have expressed fears that the editor will discriminate against the opponents of the World Council of Churches, we would say that they may dispel their fears forthwith. If they will reread our editorial of a few weeks ago, they will discover that our policy as stated there is one of guaranteed fairness, not the opposite. Material that deserves to be printed will be printed. No one need spend the time and money to issue brochures or send us multi-signed letters to insure fairness for their views. The guarantee of fairness is the integrity of the editor, not attempted coercion by anyone.

Logistics and the Christian Faith

Harold B. Kildahl, Jr.

PENTECOST
May 20, 1956
Text: John 14:23-31

Logistics, the branch of military science that deals with the moving and supplying of an army or armies, is a very real study in the Christian faith and life, for Christians and the Christian Church are the armies of the Lord in the constant battle with all that would destroy the souls of men.

Our Lord, about to take His departure, leaving His disciples behind to accomplish a great work, offers them counsel and assurance. He says that the Comforter, the Holy Spirit, will come to them. Now we know, not only from this reference but from many others as well, that the Christian and the Christian Church are the workmanship of the Holy Spirit. He conveys and applies to human hearts the redemptive work of Christ. It is His work to extend the faith, to convey the Gospel, to convert the hearts of men. He is therefore the commander in the field, leading the army of the Lord.

It is He who moves the hearts of men to take up the Cross and follow Christ. It is He who constrains the missionary to cross the seas to bring light to darkened places. It is He who motivates a Christian congregation to give rich gifts for the work of the Lord. It is He who inspires men to enter the ministry. It is He who moves armies and who supplies them with their needs.

Their needs? Yes, the need of truth. And the need of remembrance. Isn't that what Christ said? When the Comforter is come He will teach the truths of the Kingdom and remind them of the work of Christ. The army of the Lord is in sore need of the truth, for we well know that "faith cometh by hearing and hearing by the Word of God." If there shall be conquest—if men and nations shall be won for Christ—the army of the Lord must be well supplied with the truth and with the crystal clear remembrance of the Cross of Christ and its meaning.

Their needs? Yes, the need of love and obedience. The children of God are known by the mark they bear, the mark of love; and love can easily be equated with obedience. These too are the gifts of the Spirit, the fruits of which Saint Paul so glowingly writes.

The army of the Lord on the march cannot be harried by unsettling thoughts. It requires peace—of mind and heart and conscience. This too is supplied by the Holy Spirit, for where there is forgiveness there is also life and salvation—the great gifts of the Holy Spirit to believing men. You are a part of the army of the Lord? Then know that your wants are well supplied through the Word of God in which the Spirit dwells. Amen.

Ministry of Music

Oscar R. Over

Why does one choir director, or any other leader f that matter, hold the attention and respect of l singers while another is constantly nullified by discipli problems? This subject may be too personal to analyzed and openly discussed, yet perhaps there a certain pitfalls that might be detoured if the pers concerned had them pointed out to him. This matt comes into clearest focus in youth and children's acti ties. Children are frank and outspoken. They are ir tated and show it when the director keeps shoutir indiscriminate orders at them, or when he fails to reco nize the humor of a situation as seen from their a level.

When poor attention and lack of discipline impe the rehearsal, or the class, the leader must be humb enough to ask himself—what am I doing wrong? Wh basic causes prompt the disturbing attitude? He mu acquire the habit and insight to diagnose every situatio He must be frankly honest in making his conclusion No stubborn adherence to traditional ways of procedur to rules of the game, to patterns of public fancy wi make up for violations of principles, for lack of goo taste and appreciation of the ways in which youthfu minds work.

In choir work so often the music sung is uninspire and hence will soon become a bore to the singers. R hearsing the song is the best test of its mettle. The wis director will carefully watch the choir's reaction to h choice of music. Of course he will introduce some goo music which at first may raise objections. But if it *good* music, they will soon be eager to pay the pric in hard work. This is the pricelessness of genuine ar

Discipline will soon grow ragged if nothing happen in the rehearsal, if the director wastes a lot of time, i he fails to keep the choir busy reaching new height The watchword is always *efficiency*. Keep moving. D not stop the rehearsal to display your cleverness, to bor choir members with meaningless chatter. And don take yourself too seriously. Learn how to laugh wit the others—even though it might be at yourself.

Discipline cases will of course occur. When they d it is usually best to stop everything and focus the spo light where the trouble is, and get it cleared up imm diately. The director who commands respect, who ha the power to instill respect in his singers for the grea work to which they have been called will grow in th esteem of all concerned. There will be ensemble wit intonation.

Meditations for the Family Altar

J. R. Hestenes

TOWARD TRINITY SUNDAY

pistle: Romans 11:33-36

The Gospel: John 3:1-15

Monday, May 21
WHAT IS GOD LIKE?
Read Romans 11:33-36

the depth of the riches and wisdom nowledge of God! How unsearchable s judgments and how inscrutable his

ien you catch a flash of God's great- ou are bound to agree with Paul in clamation: "O the . . . riches, the m, the knowledge of God!" Some- you see it in your own eye. Most of me you go along forgetting that eyes are able to see. Then you stop k, "What makes them see?" You look it up in a book and have it ned to you. It tells you all about tructure of the eye and how the picked up by the eye is carried to ain and seen by the brain. But you wonder, how can this be explained? at point you think of God, the or.

is is only a tiny part of all the er. God's love for *me* is the greatest er of all. And when I read His and know that I am saved, I must forth with praise.

ory be to Thy Holy Name, O God.

Tuesday, May 22
THE MESSAGE
Read Acts 2:37-40

And he testified with many other words and exhorted them, saying, "Save yourselves from this crooked generation."

Peter had something to say, and he said it. He was not entertaining the people with a clever speech; he was declaring unto them the saving Word. And in doing so, he had to be clear and sharp. The warning was that they needed to be saved. They were to be no part of a "crooked generation." Every generation is a crooked generation whether it lives today or lived two thousand years ago. God wants to have people in every generation that He might make them "straight." This is not the "going straight" of the world, but God's straight. This comes by way of repentance and obedience to His commands. "Repent, and be baptized every one of you."

Pray God that each of us has responded to this message, and that wherever it is declared the Spirit will press home the truth. Now, as always, the one great need of mankind is to come to God in repentance and faith.

Wednesday, May 23
UNKNOWN BUT KNOWN
Read I John 3:1-4

The reason why the world does not know us is that it did not know him.

There is something about true Christians that cannot be understood by children of the world. Because they themselves have not experienced faith, they do not "get it." They reason that "something is wrong with him; he's a believer." Or, "He is quite odd. He goes for Christianity." Of course, it is true that in some instances people give the wrong impression of what Christianity is. They do pass on the idea that there is no joy in it, or that you go along with your hands folded even as you shed tears of sorrow.

But the thought here is that Christians are never accepted by the children of the world. They remain unknown. Yet they are known of God, and that is what matters. To be known by many is not an undesirable thing or to be very well known. Yet this matters nothing if we are unknown to God. Jesus said He knows His sheep and His sheep know Him. To be snubbed for faith is a small price if we know the love of God.

Thursday, May 24
LIVE IN LOVE
Read John 15:12-17

This is my commandment, that you one another as I have loved you."

ithout a question, one of the hardest ments we have in everyday living connection with getting along with people. How we think of them, how al with them, is of vast importance. command of Jesus that we love one er must be taken at face value. has been said that while it is hard ke everybody, we must love every- Perhaps there is a difference between wo. The love Jesus speaks of is a assion, a care, a concern. It is seeing icture of a crying, hungry child, and ing with it. It is remembering that are many who do not enjoy the ngs you and I enjoy. It is the burden ave for countless numbers who do know that Jesus died to save them. ere then, let me be watchful. Let love me to deeper consecration so that ll move my heart and hands to touch ll about me with the glow of that h is lasting and good.

Friday, May 25
CHANGED
Read Titus 3:3-7

For we ourselves were once foolish, disobedient, led astray . . . but when the goodness and loving kindness of God our Savior appeared, he saved us.

Change comes when God does the changing. No person can say, "I guess I'll change my ways." That might change things on the outside and might make a difference on the immediate scene. But it does not change the heart of the person, and it does not change things between that person and God. The real change comes when God does the changing.

"Not because of deeds done by us in righteousness, but in virtue of his own mercy, by the washing of regeneration and renewal in the Holy Spirit." This is God's action that makes a real change. This turns the heart around and causes the person to reverse his direction. Now he moves toward God and with God.

Paul says, "The saying is sure." How good it is to know that God can take a person like me and remake me so that I am usefully and eternally His!

Saturday, May 26
ORDERS
Read Matthew 28:16-20

"Go therefore and make disciples of all nations . . . baptizing them . . . teaching them . . . I am with you always. . . ."

When Jesus left the disciples at the ascension, that was not the end. The book was not closed. It was on the end of a part of the program, but it was the beginning of another. And the nature of that new part is best described by the very words Jesus used. "Go," "baptize," "teach." These are the orders to the Church.

How this has been carried out is told to us in the Book of Acts and in the whole history of the Christian Church. Because others were obedient to the Great Commission, we are Christians today.

Every once in a while it is necessary for us to take a fresh look at this text, and hear anew our Savior's orders. We must understand that we, too, must take a real share in this great work.

The promise of Jesus is that He is with us always. His love, His help, His Spirit go with us in the Kingdom endeavor.

Set us marching in Thy Name, O Jesus.

The Three-

One of the challenges confronting parents of preschool children is the discovery and exploitation of every possible aid in their child's learning processes. Realizing that in these years the bulk of a child's basic knowledge is received, parents cannot be content with the minimum, but strive for the maximum. It is not only what is necessary that concerns them in the early training of their child: they are interested in all that is desirable. Christian parents know the importance of mental and physical development of their children; but they also recognize the more lasting element of spiritual growth in their whole development.

That is why such parents have been concerned with the Church's program of Christian Education. They have, for the most part, staffed its Sunday schools and its vacation church schools. And, happily, in recent years they have expanded their scope at both ends of the age-range. Of special interest to us, here, is the addition of classes for preschool children and nursery care for the very young. Our little children are getting Christian training to supplement the home training as never before.

One area of work with the preschool child which is new to many is the Christian day school. The author of the following story, Mrs. Rolf Bodding, tells us that the need for such schools is growing and has developed since the war years when mothers became part-time parents because of employment. This phenomenon, as we all know, extended beyond the emergency stage and resulted in a situation calling for drastic recovery measures for children thus deprived of vital mother-training in their precious preschool years.

Not all communities have preschool facilities, and fewer still have Christian day schools for the preschool child. But where they are available they are a great resource for conscientious parents. And where they are not available at present, the field is a challenge to trained and gifted teachers like Mrs. Bodding, to organize them so that they may fill a serious gap in the early training of children with "part-time parents."

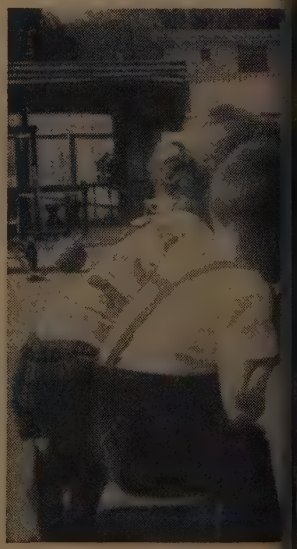
A graduate of Augustana College at Sioux Falls, S. Dak., Mrs. Bodding is the 2nd Vice President of the WMF and is the mother of two daughters aged 14 and 9. Her husband, a C.P.A., and Assistant Treasurer of the Challenge Cream and Butter Association of Los Angeles, is also the lay-member of the ELC Church Council from the South Pacific District. Mrs. Bodding is the owner and director of the Pasadena Preschool, where she has the opportunity to put to a test her keen perceptions and Christian insights in this growing field.

A.M.T.

These pages were edited by Mrs. G. S. Thompson, General Cradle Roll Secretary

Preschools (nursery and kinde ten) undoubtedly have their origi the infant schools of Europe. Ki garten is neither new nor recent. were first available as early as Since then our government has onstrated its interest in this fiel establishing proper divisions to ad ister such training.

Ten to twelve years ago the nu schools (the other phase of presch were relatively few in number. H ever, they received strong imp from demands of the times when



Photos on these two pages de incidents in a child's life at the P dena Preschool. Woven into fabric of their days is "taking tu sharing, helpfulness, "excuse please," premised on Christ's and patterned on His teaching

-Five World

Mrs. Rolf Bodding

ımmeted mothers into the role of ıployee. There were other influenc- ; factors which still exist today— :ial pursuits, money making, and rsonal gratification. Additional forces ıtributing to the growth of nursery ıools are urbanization, one-child nily, no-child neighborhood, and es- :ially the socialization and learning the young children *and* their par- ts. Out of such beginnings has blos- ned our present day preschool in all its diversification. Let's take a look.

The children enjoy planned activities as well as free play.

What's Doing?

Let it be said that the preschool's assumed role is to supplement, not supplant home training. It aims to provide additional opportunities for children to learn (by experimenting with things around them and imitating others), to be self-sufficient, and to get along with other children. Education? Yes! but education concerned with *attitudes*.

Preschool provides a child study center where teacher and parent work together for a better understanding of these all-important years!

All of Us Were Children Once

The foundation of character and personality is formed in these early years. Children grow faster and learn more during their first five years than at any other time.

Children are individuals in their own right. They are neither cute little playthings nor miniature adults!

They learn most by imitating. Verbal instruction has value but it is not the molding factor that imitation is. Those who guide children must set a good example. What a child *sees daily* in the action and attitudes of his father and mother has more influence on him than any other contact. The child is inevitably affected by the way his parents feel and act!

Preschool World

Preschool nurseries are multiplying rapidly. A decade ago it was too early to predict their course of permanency. Because of increasing recognition and understanding of the "Three-Through-Five World," the preschool is here to stay!

Practically all states have laws governing physical standards. They require licensing annually. On the other hand, most states have no laws governing the educational standards, placing the responsibility of judgment and selection on the parent.

Secular Preschools

Social agencies, research laboratories, clinics, our state and federal governments are giving more attention to the training and education of the young child. What role can the individual Christian play? What role should the Church play?

Secular agencies concerned with child welfare are performing an intelligent, helpful, over-all program covering the child's physical, social, emotional, mental, artistic, and "good character" needs. Conspicuously absent in the overwhelming majority of preschools is the spiritual influence and atmosphere. We are not then dealing with the "whole" child—physical, mental, *and* spiritual. Out of 436 preschools (private, cooperative, college training nursery, church) in Los Angeles County, a small minority show forth the Christian influence and atmosphere. The increasing number of Christian day schools is thrilling to see but they do not usually enroll children younger than kindergarten age.

Train—Teach—Lead

The Bible is specific. "Train up a child in the way he should go. . . ." "Teach them [God's Word] *diligently* unto thy children. . . ." This is the parents' prerogative. They are charged with this duty! However, disinterested parents and part-time parents fail to measure up. Therefore, as Christian lay people, why shouldn't we grasp the opportunity of exposing our children to Christian truths, Christian love, and Christian teachers in these plastic formative years? But you ask, don't our Sunday schools provide these? Yes, indeed! But in the preschool, motivated and based on Christian love and concern, an outreach to families "not in Sunday school" and "not in church" is made possible! "A little child shall lead them."

Our Day in Pasadena Preschool

Surrounded by a physical plant that is new, attractive, purposely adapted

(State required) to preschoolers' needs, and so equipped that it truly may be a play-time, learning-time, we welcome our Janes and Jims shortly after 8 a.m. For everyone there is the routine health inspection.

Then interests vary. Some are drawn to the clay table or block area, others to the easel or playhouse, while still others may be attracted to a planned activity or to the turtles and fishes.

A familiar melody and the words, "Pick them up, oh, pick them up, put away your toys" calls all of us to a happy singing time of Bible son fingerplays, and fun songs ending wi "We Love Our Flag."

Then we are off to outdoor fr play until juice time at 10 a.m. Lea ing the empty glass on the shelf a the napkin in the waste basket, join our own group and eagerly aw story time and planned activity. O morning ends with outdoor play. T "morning children" are called for 12 noon. Routine wash-up schedu occupies the others, followed by bri pre-lunch rest on cots and listening recordings.

A balanced, warm lunch awaits satisfy active hungry children as the sweet voices blend in prayer, closi with "Thank you, God, for ever thing." Sleep period, snack time, an supervised play end a busy, happ meaningful day.

Worth Reviewing

Stories, songs and fingerplays teachin Bible truths take their place alongsi the "make believe" story and song, the real life tales. (Parents are i formed of this in interviews prior t the child's enrollment. Though famil backgrounds include Protestant, Sc entist, Catholic, and unchurched, onl once has objection been expressed.)

Woven into the fabric of our day "taking turns," sharing, helpfulnes "excuse me, please," premised o Christ's love and patterned on H teaching! The seasonal changes aroun us, the nature world (honey bees i the neighbors' yard, the helpful lad bugs, birds, etc.), tell us of God th Father, Creator of heaven and earth Young eyes shine as brightly as an Christmas candle with the "Bibl meaning" of Christmas.

The spirit of each day in our pre school, may be summed up in th prayer which we all pray:

Dear God, let this day
Be a happy day for children every where,
Help them all to think of You,
And of Your love for them.
Help them all to be kind
To each other, and to their pets.
Let all people who take care of children
Be wise and loving.
Let this be a happy day for children everywhere.
In Jesus' Name, Amen.

ward the General Convention

"I Find Myself Perplexed"

(The Rev.) Emmet C. Rogness
Madras, Oregon

pastor of a small parish, who is laboring to glorify t and also to fulfill the promise he made on the f his Ordination into the Holy Ministry by the of God, I find myself perplexed by the "Report of int Union Committee to the Conventions of the tiating Bodies 1956."

romised to "preach faithfully the divine doctrines ined in the Writings of the Prophets and the Apos- nd in the Symbolical books of The Evangelical Lu- n Church." Now I find myself faced squarely with ue which involves the writings of the Prophets and Apostles, God's Holy Word. For we are asked to orces with an organization that in two conventions efused by vote to state that the Bible, God's Eternal n, "is the only source of revealed truth and the sole for faith and practice." They have done this, I ve, so as to keep the World Council of Churches dissolution. For we know that members of it not make this statement in honest conviction! would the Apostle Paul react to this, especially one reads Galatians 1:6-17? For the Bible is the Gospel I have received to preach and when one to tell me that traditions and words of men can ove it, and/or refuses to declare God's Word as ole authority for faith and life, to me that is per- ng the Gospel of Jesus Christ! Paul doesn't mince words; he says, "Let him be anathema." But we are ded to join such an organization in order to fulfill romises.

en I find in my local situation a World Council of ches member who in stating that there is a need unity says, "Yet we desire to go our own ways se of some doctrinal jealousy or misguided assump- that 'our church' alone has the only true and ng interpretation and dispensation of Christ." I, ne, will hold fast and true to our doctrine concern- God's holy, eternal Word. I feel I am justly jealous ch a Bible-based doctrine and teaching.

rther perplexed when the Southern Baptist minis- lls me that they are going to vote to bind their body *eir Convention in June* to a statement which will r permit them to join in years to come, to protect children and their children's children. Then he ed to me how the Northern Baptist body had suf- since they joined the WCC, and said if you get it you will have lost your witness.

t's be very, very, very sure that we aren't compro- mising too much at this point, yes, even The Word of God itself! Especially when we, also, must remember our children and their children's children in the years to come and their witness concerning the Word of God! Let's be sure we are not shackling them to something which will take years to overcome!

The WCC Is Not a "Church"

(The Rev.) Herbert Ringo
Everett, Washington

If ever debate was motivated more by heat than light it seems to me to be the case with those who so vehemently argue that membership of the proposed "American Lutheran Church" (and by implication any Lutheran Church!) in the World Council of Churches involves absorption into a pan-Protestant "super-church" and a compromise of our Lutheran confession. The WCC is not a "church," and certainly membership in it cannot mean "unionism" when it does not obligate its members to pulpit and altar fellowship. Membership simply means a recognition that there are other Christians besides us Lutherans!

Of course we thank God for and are proud of our Christ-exalting Lutheran heritage and our true and unique doctrine on the Sacraments. We shall never relinquish that confession. But shall we let this blind us to the need for some practical recognition that the Communion of Saints is not just a Lutheran club? Too often we have tried to make Christ say, "He that believeth in the doctrine of the 'real presence' shall be saved." I frankly doubt that God calls Himself a Lutheran, and much less that He especially covets 'belonging' to the ELC.

I love my Church the more, because, not having been raised in the ELC, it is my synod by adoption and choice. But dare we be so provincial (a polite term for self-righteous) as to act not only as if Lutherans have a monopoly on the Communion of Saints, but also so as to imply that that majority of the world's Lutherans who do hold membership in the World Council have thereby compromised the faith, and we alone remain uncontaminated guardians of the truth?

If, out of suspicion, we let the WCC issue keep the ELC from joining hands with sister Lutheran bodies to more effectively serve Christ and at the same time produce a Church of richer cultural blend, including not only the Norwegian but also the German and Danish Lutheran traditions, there could be no more just judgment upon us than to be left to our own ingrown selves!

Let's Face the Issue Sanely

G. M. Bruce
Minneapolis, Minn.

I heartily sympathize with you in your "editorial dilemma," and want to congratulate you upon courageously taking hold of both horns of the dilemma with a firm grip and calmly facing the consequences. The resulting editorial policy with respect to space is certainly very fair to both parties to the WCC controversy.

Next, I wish to compliment Dr. J. R. Lavik and Pastor Gabriel Tweet for their sane, factual, and informative articles on the affirmative side of the issue. I fully concur in the two final conclusions drawn by Dr. Lavik as logical deductions from the premises presented, and I accept without reserve the validity and significance of the far-reaching implications of the points emphasized in the splendid presentation of Pastor Tweet.

Then, I would like to offer a few comments on the argument that opposition to membership in the WCC is a "matter of conscience" while arguments in favor of such membership are "based on expediency rather than the Word of God," and that those who favor membership in the WCC "believe that the WCC issue belongs to the adiaphora (i.e., things neither commanded nor forbidden by the Word of God)." This assertion, if true, certainly settles the issue once for all! It surely separates the goats from the sheep, the mere opportunists from the heroic and the conscientious defenders of the faith, whose "consciences" must neither be coerced nor otherwise violated! In my long life and work with and among people, I have done considerable "botanizing in human nature," as Robert Raikes used to say, and I have often been impressed with the fact that personal appeal to the individual conscience invests the argument with a peculiar degree of absoluteness and finality, no matter how arrogant, bigoted, narrow, and mistaken that particular conscience may be. If one bears in mind the fact that this God-given arbiter of right and wrong which we call "conscience" is conditioned by tradition, environment, degree of enlightenment, emotions, prejudices, and circumstances with respect to its dictates, the argument that it is "a matter of conscience" would be used with more caution, modesty, and deliberation. What is often appealed to as "conscience" may simply be a private opinion, a more or less well-founded conviction, or a family or group prejudice. I have witnessed many a strange performance which has been justified by an appeal to "conscience," and could cite numerous instances that even border on the ridiculous. I have also witnessed many a metamorphosis of "conscience" under the impact of enlightenment, altered circumstances, or variation in the objectives sought. So the judgments of "conscience" cannot always be taken as final and absolute. I am not naive enou believe that the 872 out of a total of 1,418 votes c the question of membership in the WCC at the convention were cast "as a matter of conscience." *argumentum ad hominem,* used so effectively and sistently by the opponents to such membership, rally tended to appeal more to the emotions and dices than to conscience and intelligent deliberat

Finally, a few words about the procedures prop Personally, I did not react favorably to the proposed cedure set forth in Article X, Sec. 2 when I re upon my receipt of the *Report* of the Joint Union mittee. I felt that the procedure I suggested i article in the Lutheran Herald in the issue of A 31, 1954, would have been preferable. The concl sentence of that article read: "It is to be hoped tha impact of the Evanston Conference will be such tha Church Council will be encouraged to repeat the ommendations of 1946 and 1948, that The Evang Lutheran Church become affiliated with other Lutl brethren as members of the World Council of Chu in 1956, and that the Church will then vote approv that our Church may enter the proposed merger this question settled as it already has been settle two of the negotiating bodies."

The action of the convention in 1948 certainly ca be regarded as absolute and final for all time to c so that it is an unpardonable sin against the pas bring that issue before the Church again. Times changed, new issues have arisen, new challenges before us, new light has been shed on many prob that confront us, and I am optimistic enough to be that the rank and file of our ministry and laity face this crucial issue more sanely and open-mind today than eight years ago. My view on proce stated above has been greatly strengthened by the going discussion at this time, and I honestly feel the coming convention should face the issue squa and not limit itself to the consideration of proced merely. Nor do I believe that postponement of ac for another two years is either necessary or advis Abundant information on both sides of the questio now available in print, both in the columns of Lutheran Herald and in pamphlet form, so that facts can be weighed and an intelligent decision reac

The Name, a Hindrance

(Dr.) Jacob Tar
Forest City,

The Kingdom of God is above nationalism. G Kingdom is universal, while nationalism is bits of g

. A geographical name is, therefore, a hindrance church that is conscious of its universal mission. ssionary Ingvald Daehlin, in a short article in the ieran Herald a few weeks ago, pointed out that hina a systematic work is carried on to create sus- n and hatred of everything that is American. The n will seep into the minds of especially the younger ration and, given time, the result will be an effec- hindrance to any approach on our part. Some day mission field will open up again and we will want back to the field with the gospel of salvation. We readily see that to come back with the word Amer- tied to our church name will be a hindrance in our to bring Christ to the Chinese.

the special district convention of the South Cen- District the other week, a former navy chaplain d attention to an unpleasant association in the ls of the ordinary people in Japan between the tens ousands of prostitutes in Japan and the American ers and sailors who constitute their source of live- od. A church which has the word American in its e will unnecessarily keep alive the consciousness of disgraceful association and face an unnecessary rance in its work among the Japanese people. ing a piece on the patriotic trombone, whether wegian or American, may bring applause but it is nswer and does not change the facts.

e in the ELC should know something about the rance of a geographical name. The enthusiasm for renearven" put the word Norwegian into our rch name in 1917, though there were many who had misgivings of the wisdom of it. It did not take long before voices were raised pointing to the rance that the geographical name created in the . At first this was not taken seriously, but the voices eased and finally became so strong that they could be silenced. It was only after a long and, at times, r struggle that the word Norwegian was taken out ne name. There is hardly a person in the ELC today does not agree that it helped our work for the gdom of Heaven to take the geographical desig- on out of the name.

e in America may not think this is of any special ortance when it comes to the name of the new rch, but any realistic approach to the situation uld tell us that the future missionaries of The erican Lutheran Church in Japan and China will the name a hindrance to their work.

it right, knowingly, to place an obstacle in the of our work for the coming of God's Kingdom? the name The American Lutheran Church will be ndrance to our work for Christ in these fields.

More About the Name

I have been reading your editorials on the proposed Church merger and the proposal for a name for the Church when merged. Although I think that the name is rather insignificant, and should provoke no dissension from any faction, I think I will have to agree that it should not have the word American inserted.

Although the Church is composed mainly of American membership, it also has some in the neighboring countries. This makes it an international Church, and its name should reflect that idea. The letter in the April 10 issue of Lutheran Herald from Mr. J. F. Haugen, Secretary of the Camrose-Edmonton Circuit, has a very good suggestion to carry out the above idea. I heartily agree that the name of the proposed Church should be "The Lutheran Evangelical Church."

I might also add that the Lutheran Church is an evangelical church which adheres to the Lutheran confessions, and the above name implies and carries the idea to the fullest.

Sp 3 John Kvidal
Fort Benning, Ga.

Perhaps this letter is nine or ten years too late, for I was very disturbed at the time our Church chose the name EVANGELICAL LUTHERAN CHURCH. This was because I felt we had taken for ourselves the only name ever come into being by God's grace.

When I first heard the proposed name "American Lutheran Church" I hoped that with accustomedness I would be able to accept the name. But, on the contrary, it bothers me more and more every time I see it written as the name of the new Church, which seems to assume that the name is chosen and the issue closed.

I am sorry about the name for two reasons.

It is not a name we can use with any comfort in the mission field. I wonder if the people back home have *any idea* of the time required to convince even *one* seeker, one at a time, that we are not teaching a "western," "foreign," or "American" religion, but a revealed truth, given for all people. To name the mission "American" can in no conceivable way make the problem easier. If anti-Americanism develops in any serious degree, our work will become incomparably more difficult if that name is chosen. I do not apologize for the fact that I am American, nor that my Church is, but at the same time we are trying hard to make our witness for the Gospel, not for America.

In the second place, I am not happy to see the word EVANGELICAL omitted. Unfortunately, there are,

within the large family of Lutheran churches, some whose emphasis is not primarily evangelical. Furthermore, there are many outside the Church who have some concept of the meaning of the word *evangelical,* to whom the word *Lutheran* conveys little or no meaning. By calling ourselves EVANGELICAL LUTHERANS, we clearly state where, within the Lutheran camp, we take our stand.

This does not need to assume that we are *more* evangelical than any other group, but it does give a witness to what we conceive Lutheranism to be. The EVANGELICAL LUTHERAN CHURCH is a very different name from THE EVANGELICAL LUTHERAN CHURCH. I think Luther himself, who so urgently opposed the use of his own name for designating a portion of the body of Christ, would be very unhappy to have his name plus the name of a nation the full designation for any church body.

Including the word EVANGELICAL in our name witnesses to the important fact that while it is possible to be saved without being Lutheran, it is not possible to be saved without being evangelical. We are first and foremost (I hope!) an Evangelical Church. The word Lutheran designates where, within the evangelical group, we stand.

The name EVANGELICAL LUTHERAN is historically meaningful to all the merging bodies. If our having taken it for ourselves puts a barrier in the way of its being used by the larger Church, I shall all my life regret the fact that we chose it.

If we have preempted its use, should we not consider some such name as "LUTHERAN CHURCH OF CHRIST" or "LUTHERAN EVANGELICAL CHURCH"?

By all means, let us take a name that will witness to the whole world, even to those who have never heard of Luther, that we exist for the sole purpose of proclaiming the Gospel of our Lord Jesus Christ!

ANNA GULICK
Missionary to Japan

Correspondence

THE EMV STORY IN IDAHO

►I would like to add our enthusiastic support to the EMV program of our church. I think our record should be an incentive to any congregation wondering if it should go along with the program, and especially to those congregations which are already at a high level of stewardshi feel that EMV can't do much for them. Our 1955 in not including organizational income, was over $ from a little less than 100 giving units. That is wel three dollars per Sunday. (In fact, our last year's a is above the top giving level in some of our Min congregations—at least that is true of the list I r saw.) Many of our members suggested that we hurt our program by an over-emphasis through However, I was the circuit trainer, and our church felt obligated to go along. The results were amazing adjusted evaluation came out to about $22,800, an 29 pledging families who were involved in the work to Stewardship Sunday pledged an average of $9.2 Sunday. We received pledges for about $23,500 fro units or about $4.40 per Sunday as an average. Those did the calling were elated with the real joy that through the program of visitation.

We are not in a rich community, nor are our me well to do. Neither are we in an area that has gain membership through an influx of Lutherans moving the community. Our gains have come mostly through instruction and baptism. But these members are gra a good conception of Christian stewardship. Over one of our giving units are tithers, several of whom ca faith in the last few years.

Now we have been able to analyze the results w better than three months' check on income. Our Su offerings have increased 50% and we have averaged per Sunday. This has been achieved in spite of the that this has been the toughest winter financially in than 15 years according to our local bank. Early s covered a part of the crop before it could be harve and logging operations have been sharply curtailed d our unusually long and severe winter. Our fall in should be higher since several of our members have been able to keep up with their pledges due to lac work, but we have their promise that they will catc later in the year.

What has been accomplished here is truly amazin 1950 the Sunday offerings were less than $3,000. In days any Sunday that brought over $50 was a good Su Now we are over 800% above that level and no one any real pinch because of it. The Lord truly showers blessings on us when we try to be faithful to His pron

What has been accomplished here can be done anyw With men it may be impossible, with God all thing possible—and this program won't work unless the works on the hearts of people.

Every congregation should give serious consideratio this very excellent program sponsored by our Steward department. If your congregation is way down in ste ship, this program can't help but give it a lift, and ev your level of giving is very good, you can still get ama results. Of course, the best results will always come w the program is carried through to completion and no is left out!

(The Rev.) GERALD AMUNDSO
Bonners Ferry, Idaho

ere and There on the Christian Front

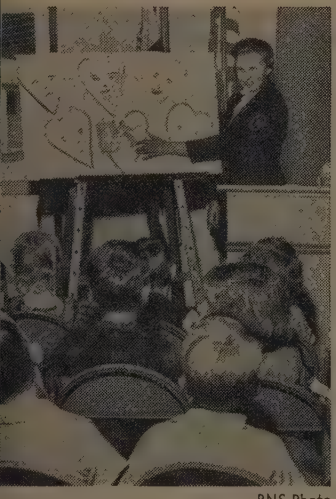
Edited by Raymond M. Olson

HERAN CHURCHES CITED DESIGN

utheran church captured first prize three others were also winners ng 18 Protestant churches cited for tectural excellence in a nation- competition sponsored by the onal Council of Churches. In a limited to houses of worship ed since 1930, the National Coun- Commission on Architecture ded top honors for superior de- to Christ Evangelical Lutheran ch of Minneapolis, affiliated with Lutheran Church—Missouri Synod. so singled out for special mention Zion Lutheran Church (Missouri d) and Central Lutheran Church C), both of Portland, Oregon, and ral Lutheran Church (ELC) of ne, Oregon.

l the winners, chosen from 72 nominees, are of contemporary styling. Finished in 1949, the Minneapolis church was the last completed work of the noted architect Eliel Saarinen. The architect for Central and Zion Lutheran in Portland was Pietro Belluschi, and he collaborated with Skidmore, Owings and Merrill in designing Central Lutheran at Eugene.

LUTHERAN DEACONESS TEACHING



RNS Photo

ren attending the day school of Holy Lutheran Church in Miami learn their with the help of visual aids as they to Miss Eunice Riemer of Dallas. The ar-old girl is the only deaconess in South for the Lutheran Church—Mis- Synod. Miss Riemer, who could easily for an airline stewardess in her chic rm, is classed as a parish worker at Cross Church. Besides teaching the school, she is director of the Sunday e for children held while their parents d the regular service. She also teaches rmation classes and does the Sunday l office work.

RECOMMENDATION FOR WELFARE SERVICES TO EISENHOWER

The planning committee of the White House Conference on Education recommended to President Eisenhower that pupils attending religious and other private schools receive "basic health and safety services" at public expense. The proposal was made in the final report on the conference.

The document, based on reports submitted by 125 round table groups at the conference, frankly conceded that only small parts of the Church-State relations question in the field of education have been resolved. But it nevertheless urged that "all children, regardless of whether they be enrolled in public or non-public schools, receive basic health and safety services at public expense." The committee added, however, that "the extent to which these services should go, and the question of which public funds should be used to provide them, must be determined at the state and community levels." About 12 per cent of all pupils enrolled in elementary and secondary schools are in non-public schools, the report noted.

CATHOLICS OPPOSE WITHDRAWAL FROM LABOR ORGANIZATION

The Catholic Association for International Peace warned in a statement by its subcommittee on economic life that U.S. withdrawal from the International Labor Organization would "play directly into the hands of the Communists." "In the absence of the United States," the statement said, "the Soviet Union and its satellites could the more easily use the ILO as a sounding board for their own propaganda. . . . Indeed there is reason to believe that the Soviet Union and its satellites have come into the ILO precisely for the purpose of destroying the organization."

Asserting that U.S. withdrawal would help the Communists achieve this end, the committee asked whether we are to "withdraw and make a weak surrender without a fight whenever Communists appear on the scene?" It conceded that the Communist problem in the ILO is "serious" but said it can be handled by "methods less drastic than withdrawal."

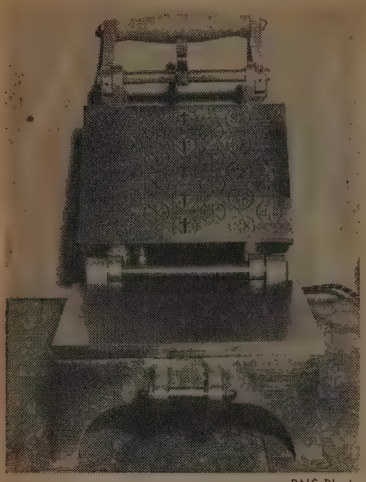
The statement noted that the ILO, one of the oldest of the United Nations specialized agencies, currently is being subjected to severe criticism in some American circles. "Within recent

"MRS. OHIO" IS PASTOR'S WIFE

RNS Photo

Mrs. Gloria Buth, 31-year-old mother of four and the wife of a Lutheran minister, cooked, sewed, and laundered her way to become "Mrs. Ohio" in the "Mrs. America" homemaker contest. She is shown telephoning home the news after she won the local "Mrs. Columbus" title. Mrs. Buth, and her husband, the Rev. Wilfred M. Buth, are children of Lutheran ministers. Mr. Buth is pastor to Lutheran students at Ohio State University. As winner of the state event, Mrs. Buth and her husband received an all-expenses-paid trip to Ellinor Village, Fla., for the national finals. Besides being an accomplished wife, mother, and homemaker, Mrs. Buth is a musician and has a Bachelor of Music degree from the University of Wisconsin.

PLATE FOR COMMUNION WAFERS



RNS Photo

This is the hot plate used by a 76-year-old retired grocer in making thousands of communion wafers a month in the basement of his home for Protestant churches around the country. John H. Hamilton of Miamisburg, Ohio, uses the plate, whose cover contains embossed Christian designs, to bake a large single sheet. Later, a die press cuts the sheet into individual wafers. Mr. Hamilton, who can produce from 9,300 to 10,000 pieces a day, started making wafers as a hobby a few years ago. Now the demand from churches requires that he use more than 100 pounds of flour every 10 days. Denominations using the wafers include Methodists, Presbyterians, and Baptists.

weeks this criticism has taken the form of an outright demand that the U.S. withdraw from the ILO."

PROPOSES NCC-NAE TALKS

A Protestant Episcopal bishop, Bishop John S. Higgins of Rhode Island, has proposed informal talks between the National Council of Churches and the National Association of Evangelicals. He told a conference of Evangelical pastors and church workers that such talks could clarify the aims of both groups and indicate ways and areas in which they could work together nationally. The bishop, a member of the National Council's general board, said he spoke as an individual and not as a council official.

He made the proposal after participating in a panel discussion on "Evangelicals and the Universal Church," at the 18th annual Pastors and Christian Service Conference sponsored by the Providence-Barrington Bible College.

Bishop Higgins said he believes the NAE has "the idea that the National Council is somewhat of a liberal group theologically," whereas it seems to him "to be somewhat conservative theologically, though not socially." He voiced the hope that his suggestion for NCC-NAE talks might be discussed by the National Council's policy and strategy committee, of which he is a member.

WORTHY OF NOTE . . .

American sailors are acting as volunteer missionaries wherever they go in the world and proving that some of this country's best goodwill ambassadors wear Navy "blues" or "whites," according to chaplains of the Sixth Fleet based at Norfolk, Va. Fleet officials reported that on a recent Mediterranean cruise, the men participated in 24 native church services with the aid of interpreters, and joined in the singing of their favorite hymns. . . . The Rev. Ray Darwin Cranmer, retiring July 1 as pastor of the Universalist church in Stamford, Conn., is the first clergyman in the U.S. to qualify for Social Security benefits. Clergymen who criticize South A were denounced by Prime Mi Strijdom in an address to a Nati ist Party rally, with specific refer to the Rev. Trevor Huddleston cently called back to England South Africa, and the Rev. Mi Scott, a former missionary now tioned in Britain. . . . One out of ten income-tax payers who ite their deductions tithe for reli or charitable purposes, accordin an estimate by the American Ass tion of Fund-Raising Counsel. . . influx of refugees from East Ger to Berlin has increased by about persons daily compared to the s period a year ago. An average of refugees per day are seeking as in West Berlin, and about half of t are under 25 years of age. Sup tendent Karl Ahme, head of the man churches' spiritual and mat aid program for refugees in West lin warned that "as a Church an Christians we dare not forget tha hind all such statistics stand indivi human beings."

RELIGIOUS PUBLICITY AWARDS

RNS Photo

Three daily newspapers, a weekly news magazine, and a popular monthly rece "Awards of Merit" from the National Religious Publicity Council for their reportin religious activities. The awards were presented at the Council's 27th annual meetin New York by the Rev. Marvin C. Wilbur, president (left). They were accepted by, to right: E. K. Thompson, managing editor of LIFE; Edward Mitchell of the Seattle Intelligencer; Woodrow Wirsig, editor of the Woman's Home Companion; and Ja Carty, Jr. of the Nashville Tennessean. Not shown is William Rose of the Oakland (C Tribune. Mr. Mitchell, Mr. Carty, and Mr. Rose were named as "Fellows" of the Co for their accurate, objective coverage of church news for the winning dailies.

ithin the E.L.C.

ONS

e Rev. Norman R. Engebretson, ontown, Iowa, has accepted a call iew Home Mission church in Val- Calif.

e Rev. David Lovaas, visitation of Moreland Church, Chicago, has accepted a call to a similar try in Our Savior's Church, Be- Wis.

e Rev. S. F. Veldey, Camrose, Al- has accepted a call to Zion ch, Deer Park, Wash.

e Rev. Ronald Soderquist, for- of Hanska, Minn., is now pastor rinity Church, Jersey City, N. J.

e Rev. E. J. Nesset, Orfordville, will June 1 move to Barron, as pastor of First Lutheran ch there.

e Rev. Elder Bentley, Leland, will by June 1 begin a new pas- in Church of the Good Shep- Des Moines, Iowa.

ss Clarisse Clementson will ac- ng to Lutheran Welfare Messen- f Fargo, terminate by the end of urrent year her 20-year service as itive director of the Lutheran Wel- Society of North Dakota.

lbert O. Loe, for 21 years mission urer of Riverside Church, Wan- a, Minn., died Feb. 13, in his 69th

e Rev. Walter R. Olson, lately ned, was installed April 29 as pas- f Bethany Church for the Deaf in neapolis, Minn., a congregation up of some seventy deaf persons, f them confirmed.

e Rev. A. M. Vinge, dean of dian Lutheran Bible Institute, rose, Alberta, has been given leave sence from his duties for the three ner months. These he will spend tendance at the Clinical Pastoral ning Institute at Luther Theolog- Seminary, St. Paul, Minn.

e Rev. Arnold F. Anderson, pas- f Ballard First Lutheran Church, le, Wash., has accepted a call to smouth Trinity Church, Portland, on.

e Rev. John Larsgaard, until late- army chaplain, has been called art a new congregation in Belle- Wash.

e Rev. Wesley Tollefson, pastor ort Madison Church, Bainbridge d, Wash., has accepted a call to organize a mission church in Midland, a suburb of Tacoma, Wash.

Dr. John E. Gronli, missions instructor at Lutheran Bible Institute, Minneapolis, Minn., is during the current spring term a guest teacher at the Seattle Lutheran Bible Institute.

DISTRICTS

Eastern

Two new churches in New Jersey. Calvary is the name of a new church organized March 14 in Allendale, about 25 miles northwest of New York City. The following day a new church, named Bethany was organized in Succasunna, a town located about 50 miles west of New York.

Southern Minnesota

Northfield, Minn. A check for $1,216.81 was presented President Rogness of Luther Theological Seminary, St. Paul, as a gift to the Seminary Development Fund, by the student congregation of St. Olaf College at its chapel service April 26. The amount had been received at mid-week services during Lent.

Oak Knoll, Minn. In this Minneapolis suburb Mr. and Mrs. Olaf T. Daehlin, a newly married couple, were installed as youth directors of Oak Knoll Lutheran Church on April 22. Mrs. Daehlin, nee Marlene B. Olson, was earlier parish worker in Our Saviour parish, Montevideo, Minn.

South Central

Buffalo Center, Iowa. Bethlehem Church, parish of the Rev. L. G. Mathre, received 18 new members April 15, representing an increase of 95 during the past twelve months. The congregation plans the erection of a new educational and worship center during the coming year.

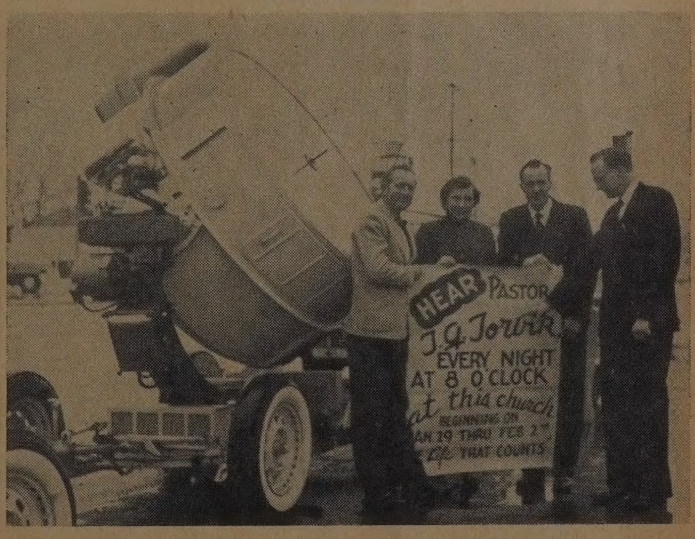
South Dakota

Sioux Falls, S. Dak. There were 333 women in attendance at the spring convention of the Sioux Falls Circuit WMF held April 18 at Our Saviour's Church in this city. Guest speakers were: the Rev. Harold Martinson, until recently missionary in Hongkong, and the Rev. J. M. Mason, assistant director of the Department of Charities. The circuit organization awarded student scholarships at the convention.

Canada

Kitimat, B.C. A new congregation, named Redeemer, will be formally or-

P-T-R MISSION



A novel means of advertising their P-T-R mission was used by Fruitridge Lutheran Church of Sacramento, Calif. This anti-aircraft searchlight was used for three hours the first night of the mission, with great success. Shown on the picture are Curtis Jensen, publicity chairman; Miss Clarice Ulberg, parish worker; Kermit Imsdahl, lay chairman of the mission; and the Rev. Orville G. Hiepler, pastor of Fruitridge.

ganized in this far northern city late in May. Its pastor will be the Rev. M. R. Aalen.

Dawson Creek, B.C. Grace Church, parish of the Rev. Carl E. Johnson, has recently enlarged and renovated its church building. Its Ladies Aid has refurnished its kitchen.

OBITUARY

Mrs. W. M. Lewis

Mrs. Lillian Larson Lewis, mother of the Rev. Alvin G. Lewis, pastor of St. Anthony Park Church, St. Paul, Minn., died April 12, in her 79th year. Funeral services were held April 16 at First Lutheran Church, Sioux Falls, S. Dak., Pastors Otto Nielsen and Howard Blegen officiating. Born Nov. 24, 1877 at Lisbon, Ill., Lillian Larson married William M. Lewis in 1898. They lived successively at Arlington, S. Dak., Sioux Falls, S. Dak., and Oakland, Calif. In 1945, six years after her husband's death, Mrs. Lewis moved to St. Paul, Minn. She is survived by two sons, five daughters, 16 grandchildren, and 11 great-grandchildren.

ANNOUNCEMENTS

Given away: A pulpit to any church that may be able to make use of it. Write Mr. Arthur Mikkelson, First Lutheran Church, Wakonda, S. Dak.

Wanted: 12 used copies of Lutheran Hymnary, music or text edition. Write Mr. Albert Lien, R. 1, Canton, S. Dak.

At Luther Theological Seminary, St. Paul, Minn., the following courses and institutes will be held during the summer: two language groups in Greek and Hebrew for seminarians, beginning June 5, continuing for eight weeks; a Christian Service institute for deaconess candidates and other women workers meeting the requirements, June 11-July 27; a Pastoral Care institute, a study of relationships between preaching and counseling, June 14-19; a 12-weeks Clinical Pastoral Training institute for a restricted number of pastors and seminarians. The annual Augustana Missionary Conference and Clinic will meet at the Seminary July 30-Aug. 3. For detailed information write Luther Theological Seminary, Como Ave. and Luther Place, St. Paul 8, Minn.

Lutheran Ladies' Seminary reunion for former students and teachers at the LL-Seminary in Red Wing, Minn., will be held June 23, 2-5 p.m., at the home of Mrs. Hans Aude, 4633 Grand Ave., Minneapolis, Minn.

CHANGES OF ADDRESS OF PASTORS

John Abel, Cianorte, via Maringa, Est. do Parana, Brazil, S. America, 4-26-56

J. P. Dragseth, 442 1st Ave. N. W., Minot, N. Dak., 4-8-56

Stanley Emerson, Portsmouth AFB, Portsmouth, N. H., 4-24-56

A. D. Halvorson, Iola, Wis., 5-4-56

G. H. Nerison, Box 454, Wolford, N. 4-20-56

Walter A. Olson, 720 Evergreen Rhinelander, Wis., 4-17-56

M. R. Aalen, Box 428, Sta. A., K B.C., Canada

THE PARISH CONSERVATION SERVICE

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

200 acre improved farm, Worth Co., Iowa. 8 room house, good farm buildings. Price—$160 per acre. 464-1A

3 acres of land with good buildings, city water, gas and sewer. Located in northern Iowa town, Lutheran community. 464-2A

200 acre modern farm, 10 mi. from town, western Minn. On school bus route, gravel road. Lutheran community. 464-3A

160 acre, partly-improved farm. Beltrami Co., Minn. Very good soil, nice timber. New 7 room house, full basement; new hayshed with barn; milk house; granary; REA; phone; grade and high school buses past door; on milk and mail route, gravel road. Widow selling. Price—$40 per acre. 464-4A

Lakeshore farm near Bemidji, Minn. area. 50 acres open; good pasture fenced and cross fenced; timber. Over 500 ft. sandy beach. Fair buildings; REA; dial phone. On state highway. School bus and mail route past door. Good fish lake, resort area. Many possibilities. Fine location for boys' or church camp. Very reasonably priced. Widow selling. 464-5A

Will trade lakeshore farm in northern Minn. for good service station or small garage in good business town in Minn. Give details and price. 464-6A

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Modern lakeshore cottage on small lake near Detroit Lakes, Minn. Modern kitchen, electric refrig., stove, lights, running water, space heater. Tiled slab floor. Can sleep eight. Built for view with large windows. 464-8B

$7,750.00 buys modern 2 bedroom house on highway 1 mile to Elk River, Minn. 1½ acre, built 1951, automatic equipment, garage attached, good water, own well, electric pump, full basement. On mail, school bus, and Greyhound bus route. Phone. Write now for details. 464-9B

Businesses

Rural store in Worth Co., Iowa, church and school. ½ acre of land. Re remodeled, no stock or fixtures. Can be chased on contract. 46

Dry goods and variety store in Minnea Minn. Good lease, good building, gas furnished, reasonable rent, unusually price for fixtures and stock. Immediate session, if wanted. 46

General store, thriving business in nor Wisconsin vacation area. $40,000 for building, and fixtures; half cash. ELC c and good schools. Owner wishes to retir 46

Grocery store for sale in Wisconsin c town. Excellent location. Good return, overhead. Good equipment. Owner's available. 46

Shoe store, ideal location in good- town, southeastern South Dakota. stock at inventory, about $9,000. Lut community. 46

For sale or lease—building with com medical equipment. Owner passed away. Medical Clinic is located across the from a 28 bed hospital, in town of pop., Norwegian community, western M sota. 46

Opportunity for variety store in south ern Minnesota town of 1,000. Good sch large trade area, good future. ELC churc town. 46

FOR RENT

Nearly new 3 room apartment with bath soon available in the Concordia-M area in Moorhead, Minn. On bus line. 46

Cabin for rent to Lutheran pastor on K kone Lake near Bemidji, Minn. Furnish include electric stove, refrig. and was machine, oil burner and fireplace. Avai June and July for $35 per week or per month. Will sleep six. 46

POSITIONS WANTED

Lutheran girl, 18, one year at a Luth college, wants position as receptionist in tor's office or dentist's office for the sum

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s or central Iowa. 464-19D
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h work, teaching in summer camps, or
have you. Will consider work in chil-
's home or home for aged. 464-20D
sition wanted as custodian or caretaker
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d. 464-21E
perienced Lutheran man wants position
usiness manager, personnel, purchasing,
ance, bank. Relocate. 464-22E
mily man desires position. Have hard-
, appliance servicing, LP gas and weld-
experience. Excellent references can be
shed. 464-23E
llege student desires work for summer
chs, preferably near Northwood, Iowa.
464-24E

HELP WANTED

ook wanted by June 1 in southern Minn.
e for aged. 464-25F
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ework in fatherless modern farm home,
h Dakota. Mother and four children,
8-12. 464-26F
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onsin. Please state qualifications.
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rish worker, either young man or wom-
now needed by growing Lutheran con-
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tired couple wanted for part-time care-
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ssist full-time custodian. Attractive apart-
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le, desire to serve the Lord in His church,
some mechanical aptitude. Mostly eve-
and Sunday hours. 464-29G
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ified Christian teachers on all grade levels.
ols include grades kindergarten through
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igh school English teacher with football
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to work with other people. Will have
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octor needed in town of about 800,
heastern North Dakota. Strong Lutheran
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octor wanted in county seat town of
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l towns and rural communities in north
al North Dakota. Office has complete
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ative income. 20 mi. on hardsurfaced
to 85 bed Lutheran hospital with full
ities. ELC church in town, good school,
ctive river valley with good hunting and
ng. 464-36G

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Use for Ladies' Aid, Guild, L.D.R., Brotherhood, Couple's Club, or Family Night.

MAN OF FAITH B & W 22 minutes rental $7.00

This is the story of Darius, who was paralyzed in an accident while waiting to join Jesus in Capernaum. The portrayal of his faith as he was aided by friends who lowered him through the roof of the house where Jesus stayed is very gripping. (Cathedral)

Use for Ladies' Aid, Guild, L.D.R., Brotherhood, Couple's Club or Family Night.

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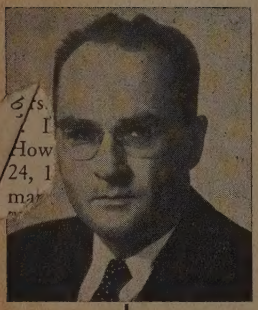

G. E. Frost

G. L. Belgum

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Can Endure Christmas?—Epiphany Speaks—God Is in History—I
Finished—Fellow Failures!—Did You Have a Nice Easter?—Goodby
July—Remember!—I Believe That I Cannot Believe—No Other Go
Roll Call of Moralists—God's Order of Business—Spiritual Adolescen
In Search of His Own—Ask, Seek, Knock—One Chapel Talk to Gi
Come and See.*

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ABOUT THE AUTHORS: Gerhard E. Frost is head of the Department of Religion and is also the Campus Pastor at Luther College, Decorah, Iowa. Before coming to Luther in 1944, he served parishes at Nashua, and later Whitefish, Montana, and at Williston, North Dakota. Gerhard L. Belgum is a Professor in Religion and Philosophy at Luther College. He came in 1948, following 18 months' service as an Army Chaplain. Previously he had served a parish in Tacoma, Washington.

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